

MONTH IN REVIEW

❑ “Rejoice in the Lord always. Again I will say, rejoice!

“Let your gentleness be known to all men. The Lord is at hand.

“Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things. The thing which you learned and received and heard and saw in me, these do, and the God of peace will be with you.

“But I rejoiced in the Lord greatly that now at last your care for me has flourished again; though you surely did care, but you lacked opportunity. Not that I speak in regard to need, for I have learned in whatever state I am, to be content: I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me.

“Nevertheless you have done well that you shared in my distress. Now you Philippians know also that in the beginning of the gospel, when I departed from Macedonia, no church shared with me concerning giving and receiving but you only. For even in Thessalonica you sent aid once and again for my necessities. Not that I seek the gift, but I seek the fruit that abounds to your account. Indeed I have all and abound. I am full, having received from Epaphroditus the things sent from you, a sweet-smelling aroma, an acceptable sacrifice, well pleasing to God. And my God shall supply all your need according to His riches in glory by Christ Jesus. Now to our God and Father be glory forever and ever. Amen.”

—Philippians 4:4-20

❑ Although my words are not as eloquent as the apostle who thanked the Philippians for responding to his financial needs, I too wish to thank our *Journal* readers and Summit supporters for their continuing support of this youth ministry. Once again you have given us a great boost into our busy season. **THANK YOU!**

❑ “God is not hurried along in the Time-stream of this universe anymore than an author is hurried along in the imaginary time of his own novel. He has infinite attention to spare for each one of us. He does not have to deal with us in the mass. You are as much alone with Him as if you were the only being He had ever created. When Christ died, He died for you individually just as much as if you had been the only man in the world.”

—C.S. Lewis, *Mere Christianity*

❑ “My mother, Rosa Miller Barnes, was the Billy Graham of our family. With my dad’s help, she converted all of us to orthodox Christianity. Her approach was not to deliver a sermon or

drag everyone off to church or insist we read a religious book or tract. It wasn’t that she was shy about discussing her faith. She could explain with great clarity what being a follower of Jesus Christ meant in her life. But she never pushed her faith on anyone. If she found someone wasn’t receptive, she changed the subject to one of mutual interest. She was never judgmental. She was always patient.

“We fell like dominos, first my sister, Rosa, and her husband, Jack Isleib, then their two kids, Mary Alice and John. Next was my daughter Karen, who became a Christian at age 9. My mother was subtle. She sent Karen to vacation Bible school when she visited her grandparents in the summer, and she took Karen to church. After two years of this, she gently asked Karen if she’d like to accept Christ as her savior. Karen said yes. My wife, Barbara, and I and our three other children took the plunge several years later. But that’s not the end of it. My sister and her husband went into full-time ministry, founding an organization called Christian Outreach International that’s active around the world from Kiev to Chihuahua. Their children became preachers as well. My kids would bring their friends along to Christian youth group meetings, where they were converted. My mother was the cause of all of this. The ripple effects of her life were

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— UPCOMING EVENTS —

SUMMER LEADERSHIP CONFERENCES

Space is still available for the last 2005 Summit Leadership Conference. Go to www.summit.org for all the details and a printable application or call Summit at 719-685-9103.

2005 Summer Conference Schedule

Colorado Session 7 August 21 - Sept 2

Time is running out, so apply soon. Priority consideration is given to graduating high school seniors and older.

ADULT CONFERENCE

Please mark your calendars for the spring Adult Conference on March 19-24 at Glen Eyrie Conference Center in Colorado Springs. Summit will provide the same faculty offered during our summer sessions. Watch this space or our website for details.

WORLDVIEW WEEKEND

For a worldview crash course or booster shot, please attend a Worldview Weekend. For a complete listing of conferences and registration information, please log on to www.worldviewweekend.com. Dr. Noebel will be speaking at the following conferences:

Lincoln, NE	September 30-October 1
Dayton, OH	October 14-15
Indianapolis, IN	November 18-19

extraordinary. Her legacy will be felt forever.

“She had a very simple evangelical tool. It was the way she lived her life. There’s an old Christian rule of thumb about the priorities of life. God is first, others are second, I’m third. My mother exemplified the ‘I’m third’ approach. It was difficult to get her to talk about herself. When she was forced to, she’d switch subjects as quickly as possible, usually by asking the person she was talking to about his or her life. This invariably worked, even with family members.

“She never complained, except jokingly about the bruises that showed up on her legs as a result of blood thinning medicine. She grew up an Army brat. Her father and brother and the man she married were West Pointers. When I decided against West Point, she was upset, but she never told me so. Sons seek the approval of their father, but they want their mother to be a cheerleader. My mother was a cheerleader for me and for many of my friends.

“For almost two decades, my mother and father worked in lay ministry. One at a time, they’d collect at their house people beset with pain, trouble, sorrow, or all three. My parents offered counsel, prayer, healing, and friendship, and often a bed to sleep in. When my family visited, we’d encounter strangers who’d drop in any time, day or night, to see my parents, especially my mother. One of her skills was to be a sympathetic listener. Rather than dispensing advice, she offered encouragement while discreetly steering them toward faith in Christ.

“I was lucky to be her son. We were interested in the same subjects except for one. She didn’t care about sports. But she loved to talk about her faith, her family, and politics. She followed politics closely, like the Bushes, Jeb especially, and was fond of her congressman, Dave Weldon. Last year, she broke her habit of never grumbling or grouching. She complained about John Kerry.

“My mother never wanted to impose. When she and I would talk on the phone, she’d have written a list of things she wanted to ask about. That way she felt the conversation would be organized and wouldn’t take up too much of my time. After my wife and I bought a house near her in Vero Beach, Florida, in 2001, she would drop by nearly every day for a visit. The moment she walked in the door, she’d announce, ‘I can’t stay.’ Sure enough, after 30 minutes she’d get up and leave. I wasn’t there for her last visit. She came by to have lunch with Karen and my sister. As she walked to her car afterwards, one of her legs gave out and she fell. An ambulance was called. As it drove away, she lifted her head from the stretcher, waved, and said, ‘Thanks. I had a wonderful time.’ She died the next day, three months short of her 90th birthday.”

—Fred Barnes, *The Weekly Standard*, June 13, 2005, p. 4

□ “The great economist F.A. Hayek said in his masterpiece *The Road to Serfdom* that post-World War II Europe had been seduced by the temptations of socialism. By adopting cradle-to-grave welfare programs, Hayek predicted, Europe would suffer from economic stagnation, and his warning proved correct. By the 1970s, Old Europe—principally France, Germany, Italy, Spain, and Sweden—was allowing the government to consume half of its economic output, compared with about a one-third share in

the U.S. Today, the European Union is economically comatose, with sky-high tax rates on individuals and businesses, double-digit unemployment, economic growth at half the U.S. rate, and widespread disinvestment from a once-economically mighty continent.

“For all these reasons, U.S. policymakers should take a close look at a new study by the Congressional Budget Office that suggests we are moving in the direction of the Euro-losers. The CBO calculates that, given our current spending trends, the federal government’s take of national output will rise from 20 percent today to 30 percent in 2025, and then to 34 percent by 2040. When we add to this the 12 percent of our national output that is presently consumed by state and local governments, about half of everything we produce in 2040 will be swallowed up by government.

“Here’s the really depressing part: In making this projection, the CBO did not take into account the possibility that Congress will approve a new series of nanny-state programs—national health care, federal daycare centers, and ever greater government involvement in education, energy, and transportation policy. Rather, the CBO’s projections assume we will simply stay on autopilot, in which case hyperinflationary costs of government will arise mostly as a result of runaway spending on health care, retirement programs, and other entitlement expenditures. One of the driving forces behind the CBO’s gloomy forecast is the Medicare prescription-drug benefit, which will cost taxpayers trillions of dollars over the next 30 years, and whose long-term unfunded liability the CBO calculates to be infinite.

“This burst of government spending in future decades will come at a heavy economic price. A 2004 analysis by the American Council for Capital Formation discovered a strong negative correlation between government spending and economic performance in industrialized nations.

“The nations of New Europe, like Latvia and Estonia, understand firsthand the corrosive effects of socialism, and have turned a cold shoulder to its seductive policies. Instead, they are privatizing government assets (including their pension programs), adopting flat taxes, deregulating key industries, and dismantling unaffordable welfare-state programs. They are rejecting the policies of the European Union and adopting the American economic model of laissez faire at precisely the time we are turning away from that model. If we hope to avoid the road to serfdom, we’ll have to make Hayek required reading in Congress.”

—Stephen Moore, *National Review*, June 20, 2005, p. 6

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“Doc,

“I was a student in Summit Session 2 just last week and it was the best, most shocking experience I’ve ever had!

“I came to Summit because my parents wanted me to. I didn’t want anything to do with God or the Bible. I’d given up on my faith in Him for about 2 years. Not that I threw away my morals, but I refused to put my faith in God and didn’t care to look for evidence or answers anymore. When I began thinking more deeply and critically of my faith, friends, family, pastors, and other Christian adults provided no help but, ‘You’ve just got to have faith,’ or, ‘It’s God’s plan and we’ll never understand it.’ So, I gave up, thinking that Christians are a bunch of blind hypocrites.

“However, seeing your passion for the Lord and the other speakers’ strong faith has made me rethink my decision to reject God. You brought up ideas that I’d never considered. You made me really uncomfortable with my uncertainty. I’ve never met Christians with such a hunger to so deeply know God and the Bible; to face difficulties in the Christian faith and persevere until explanations are found.

“Dr. Noebel, thank you so, so, so, very very much for all you do at Summit. The knowledge I gained was priceless. I feel like I was painfully slapped with all the ideas and knowledge that you and the other speakers challenged me with. I didn’t want to be wrong, and it hurt. But now, (excuse the play on Jesus’ words) I am willing to turn my other cheek to be slapped again as I discover things I never knew about God and the Bible.

“I’ve always had a passion to help those less fortunate than me, but I never realized how lost our world is until I went to Summit. It scares me, and I so desperately need to know the truth. Again, thank you so very much for pushing me in the right direction and showing me that there are answers. Summit has changed my life drastically. Thank you. Sincerely,”

J.H., Colorado Springs, CO

“Dear Dr. Noebel,

“My son attended your ministry several years ago while he was at the University of Georgia. We let him drive out to Colorado from Georgia to attend your ministry as he had gotten a job at a dude ranch in Meeker, CO for the summer. He had been raised in a Christian home and taught the Word, but wanted to know what he believed and why he believed it! The two weeks at your ministry was perfect because the Lord God spoke to his heart on the way out there! He has never been the same, a new creature in Christ. He graduated from UGA and enlisted in the military and is in Ranger School as we speak. He wanted me to donate to your ministry that has meant so much to him; so foundational. He loves apologetics and it is exciting to see what the Lord has planned for his life. We are praying and believing God is raising him up as a “mighty warrior” for the Kingdom of God in this generation. He has a heart to reason with the lost with whom he daily comes in contact. May the Lord bless you and your ministry. Thanks so much for all you do for the Kingdom of God!!

“With love and appreciation in Jesus Christ,”

K.R., Columbus GA.

□ “Slavery was an evil of greater scope and magnitude than most people imagine and, as a result, its place in history is radically different from the way it is usually portrayed. Mention slavery and immediately the image that arises is that of Africans and their descendants enslaved by Europeans and their descendants in the Southern United States—or, at most, Africans enslaved by Europeans in the Western Hemisphere. No other historic horror is so narrowly construed. No one thinks of war, famine, or decimating epidemics in such localized terms. These are afflictions that have been suffered by the entire human race, all over the planet—and so was slavery. Had slavery been limited to one race in one country during three centuries, its tragedies would not have been one-tenth the magnitude that they were in fact.”

—Thomas Sowell, *Black Rednecks and White Liberals*, p. 111

□ “Why this provincial view of a worldwide evil? Often it is those who are most critical of a ‘Eurocentric’ view of the world who are most Eurocentric when it comes to the evils and failings of the human race. Why would anyone wish to arbitrarily understate an evil that plagued mankind for thousands of years, unless it was not this evil itself that was the real concern, but rather the present-day uses of that historic evil? Clearly, the ability to score ideological points against American society or Western civilization, or to induce guilt and thereby extract benefits from the white population today, are greatly enhanced by making enslavement appear to be a peculiarly American, or a peculiarly white, crime.

“This explanation is also consistent with the otherwise inexplicable contrast between the fiery rhetoric about past slavery in the United States used by those who pass over in utter silence the traumas of slavery that still exist in Mauritania, the Sudan, and parts of Nigeria and Benin. Why so much more concern for

dead people who are now beyond our help than for living human beings suffering the burdens and humiliations of slavery today? Why does a verbal picture of the abuses of slaves in centuries past arouse far more response than contemporary photographs of present day slaves in *Time* magazine, the *New York Times* or the *National Geographic*?"

—Thomas Sowell, *Black Rednecks and White Liberals*, p. 111, 112

□ "It takes no more research than a trip to almost any public library or college library to show the incredibly lopsided coverage of slavery in the United States or in the Western Hemisphere, as compared to the meager writings on the even *larger* number of Africans enslaved in the Islamic countries of the Middle East and North Africa, not to mention the vast numbers of Europeans also enslaved in centuries past in the Islamic world and within Europe itself. At least a million Europeans were enslaved by North African pirates alone from 1500 to 1800, and some European slaves were still being sold on the auction block in Egypt, years after the Emancipation Proclamation freed blacks in the United States. Indeed, an Anglo-Egyptian treaty of August 4, 1877 prohibited the continued sale of white slaves after August 3, 1885, as well as prohibiting the import and export of Sudanese and Abyssinian slaves."

— Thomas Sowell, *Black Rednecks and White Liberals*, p. 112

□ "During the Middle Ages, Slavs were so widely used as slaves in both Europe and the Islamic world that the very word 'slave' derived from the word Slav—not only in English, but also in other European languages, as well as in Arabic. Nor have Asians or Polynesians been exempt from either being enslaved or enslaving others. China in centuries past has been described as 'one of the largest and most comprehensive markets for the exchange of human beings in the world.' Slavery was also common in India, where it has been estimated that there were more slaves than in the entire Western Hemisphere—and where the original Thugs kidnapped children for the purpose of enslavement. In some of the cities of Southeast Asia, slaves were a majority of the population. Slavery was also an established institution in the Western Hemisphere before Columbus' ships ever appeared on the horizon. The Ottoman Empire regularly enslaved a percentage of the young boys from the Balkans, converted them to Islam and assigned them to various duties in the civil or military establishment."

— Thomas Sowell, *Black Rednecks and White Liberals*, p. 112

□ "The instrumental use of the history of slavery today also underlies the claim that slavery grew out of racism. For most of its long history, which includes most of the history of the human race, slavery was largely *not* the enslavement of racially different people, for the simple reason that only in recent centuries has either the technology or the wealth existed to go to another continent to get slaves and transport them en masse across an ocean. People were enslaved because they were vulnerable, not because of how they looked. The peoples of the Balkans were enslaved

by fellow Europeans, as well as by the peoples of the Middle East, for at least six centuries before the first African was brought to the Western Hemisphere.

"Before the modern era, by and large Europeans enslaved other Europeans, Asians enslaved other Asians, Africans enslaved other Africans, and the indigenous peoples of the Western Hemisphere enslaved other indigenous peoples of the Western Hemisphere. Slavery was not based on race, much less on theories about race. Only relatively late in history did enslavement across racial lines occur on such a scale as to promote an ideology of racism that outlasted the institution of slavery itself."

—Thomas Sowell, *Black Rednecks and White Liberals*, p. 113

□ "Wherever a separate people were enslaved, they were disdained or despised, whether they were different by country, religion, caste, race, or tribe. The Europeans who were enslaved in North Africa were despised and abused because they were Christians in a Moslem region of the world, where they were called 'Christian dogs.' Race became the most visible difference between slaves and slave owners in the Western Hemisphere. As distinguished historian Daniel J. Boorstin put it: 'Now for the first time in Western history, the status of slave coincided with a difference of race.' To make racism the driving force behind slavery is to make a historically recent factor the cause of an institution which originated thousands of years earlier."

—Thomas Sowell, *Black Rednecks and White Liberals*, p. 113

□ "No institution [slavery] of comparable age and worldwide scope has ever disappeared, over almost the entire planet, leaving so little awareness of how and why it vanished or so little interest in that question. Volumes continue to be published about the decline and fall of the Roman Empire which, for all its greatness, did not encompass one-tenth as much of the world as the institution of slavery did. Archaeologists continue to excavate the ruins of ancient civilizations in Central America and the Middle East, while military historians pore through archives and examine ancient weapons to try to piece together the history of warfare. Yet remarkably little is written about one of the most momentous moral dramas in the history of the human species—the bitter worldwide struggle, which lasted for more than a century, to destroy the elaborate systems and institutions for the ownership and sale of human beings."

— Thomas Sowell, *Black Rednecks and White Liberals*, p. 114

□ "Ironically, the anti-slavery ideology behind this process began to develop in eighteenth century Britain, at a time when the British Empire led the world in slave trading, and when the economy of most of its overseas colonies in the Western Hemisphere depended on slaves. Here again, the baffling present-day disregard of an international saga of strife, full of individual dramas as well as historic consequences, seems explicable only in terms of today's ideological agendas. While slavery was com-

mon to all civilizations, as well as to peoples considered uncivilized, only one civilization developed a moral revulsion against it, very late in its history—Western civilization. Today it seems so obvious that, as Abraham Lincoln said, ‘If slavery is not wrong, nothing is wrong.’ But the hard fact is that, for thousands of years, slavery was simply not an issue, even among the great religious thinkers or moral philosophers of civilizations around the world.

“We may wonder why it took eighteen centuries after the Sermon on the Mount for Christians to develop an anti-slavery movement, but a more profound question is why not even the leading moralists in other civilizations rejected slavery at all. ‘There is no evidence,’ according to a scholarly study, ‘that slavery came under serious attack in any part of the world before the eighteenth century.’ That is when it first came under attack in Europe.”

—Thomas Sowell, *Black Rednecks and White Liberals*, p. 116

□ “Themselves the leading slave traders of the eighteenth century, Europeans nevertheless became, in the nineteenth century, the destroyers of slavery around the world—not just in European societies or European offshoot societies overseas, but in non-European societies as well, over the bitter opposition of Africans, Arabs, Asians, and others. Moreover, within Western civilization, the principal impetus for the abolition of slavery came first from very conservative religious activists—people who would today be called ‘the religious right.’ Clearly, this story is not ‘politically correct’ in today’s terms. Hence it is ignored, as if it never happened.”

—Thomas Sowell, *Black Rednecks and White Liberals*, p. 116

□ “Slavery did not die out quietly of its own accord. It went down fighting to the bitter end—and it lost only because Europeans had gunpowder weapons first.”

—Thomas Sowell, *Black Rednecks and White Liberals*, p. 116

□ “Quakers were the first religious group to find slavery morally intolerable—a threat to their own eternal salvation, rather than simply a temporal misfortune of others. Yet even the Quakers did not arrive at this conclusion all at once. In the seventeenth and early eighteenth centuries, there were Quaker plantation owners in the West Indies and Quaker traders operating from London, Philadelphia, and Newport, Rhode Island. As late as 1705, most of the leaders of the Philadelphia Quakers owned slaves. However, as anti-slavery sentiment grew among the Quakers, slave-ownership among these leaders declined to 10 percent by 1756. Then, just two years later, the Philadelphia Quakers banned the ownership of slaves by its members.

“In England as well, Quakers were the first to require members of their congregations to cease being slave owners. Evangelicals in the Anglican church—notably William Wilberforce in Parliament—joined the Quakers and took the issue to the general public with a decade-long political struggle to get the British government to ban the trading of slaves. Only optimists thought this possible at the time and even the leaders of the anti-slavery

movement did not at first attempt the direct abolition of the institution of slavery itself, hoping instead that stopping the buying and selling of human beings would dry up the source and cause slavery as an institution to wither on the vine.

—Thomas Sowell, *Black Rednecks and White Liberals*, p. 130

□ “Contrary to the ‘myths to live by’ created by Alex Haley and others, Africans were by no means the innocents portrayed in *Roots*, baffled as to why white men were coming in and taking their people away in chains. On the contrary, the region of West Africa from which Kunte Kinte supposedly came was one of the great slave-trading regions of the continent—before, during, and after the white man arrived. It was the Africans who enslaved their fellow Africans, selling some of these slaves to Europeans or to Arabs and keeping others for themselves. Even at the peak of Atlantic slave trade, Africans retained more slaves for themselves than they sent to the Western Hemisphere.”

—Thomas Sowell, *Black Rednecks and White Liberals*, p. 120

□ “Despite the impression created by *Roots*, during the era of the massive slave trade from West Africa, a white man was more likely to catch malaria in Africa than to catch slaves himself. The average life expectancy of a white man in the interior of sub-Sahara Africa at that time was less than one year. By and large, men from Europe or the Western Hemisphere came to the coasts of Africa, bought their slaves, and left as soon as possible. Even so, the death rates among the white crews of the ships carrying slaves to the Western Hemisphere were as high as the death rates among the slaves themselves. Only much later, after quinine and other medical measures enabled Europeans to survive where there were tropical diseases, was it possible for them to invade Africa in force and establish empires there. But, by then, the Atlantic slave trade had already been ended. During the era of that trade, Africa was largely ruled by Africans, who established the conditions under which slave sales took place. The crew of a slave ship was in no position to defy African rulers and their armies by going out across the land and capturing people willy-nilly. The stronger African peoples captured and enslaved the weaker people—the same pattern found over the centuries in Europe, Asia, the Western Hemisphere, and Polynesia.”

—Thomas Sowell, *Black Rednecks and White Liberals*, p. 121

□ “It was not because people thought slavery was right that it persisted for thousands of years. It persisted largely because people did not think about the rightness or wrongness of it at all. In very hierarchical societies, where most people were born into their predetermined niches in the social complex, slaves were simply at the bottom of a long continuum of varying levels of subordination based on birth. Even in colonial America, white indentured servants were a major part of the population and they were auctioned off just like black slaves. It was the rise of modern free societies and their accompanying ideologies in the West which made slavery stand out in stark contrast, and it was the

emergence of a general questioning of institutions and beliefs in the eighteenth century—also in the West—that brought slavery into question.

“Once that happened, slavery could not stand up under moral scrutiny. Outside the West, it did not have to, at least not until after the spread of Western ideas of individual freedom belatedly took hold in some other societies. That such an institution could last so long unchallenged, on every inhabited continent, is a chilling example of what can happen when people simply do not think.”

—Thomas Sowell, *Black Rednecks and White Liberals*, p. 168, 169

□ “Canada is about to become the third nation on Earth to legally recognize as a marriage the union of two people of the same sex. The bill passed the House of Commons by a vote of 158-133. Fifteen of the 34 Liberals who had previously opposed the bill absented themselves from the final vote. This will put Canada right up there—some would say, right down there—with the Netherlands and Belgium.”

—Ted Byfield, *worldnetdaily.com*, July 2, 2005

□ “Most doctors believe in God and an afterlife, according to a study released yesterday that contradicts earlier research showing people tend to become less religious as education and income levels rise.

“In the survey of 1,044 doctors nationwide, 76 percent said they believe in God, 59 percent said they believe in some sort of afterlife, and 55 percent said their religious beliefs influence how they practice medicine.

“‘We did not think physicians were nearly this religious,’ said Dr. Farr Curlin, a researcher at the University of Chicago’s MacLean Center for Clinical Medical Ethics.

“‘We suspect that people who combine an aptitude for science with an interest in religion and an affinity for public service are particularly attracted to medicine,’ Dr. Curlin said.

“‘There’s certainly a deep-seated cultural idea that science and religion are at odds,’ and previous studies have suggested that fewer than half of scientists believe in God, Dr. Curlin added.

“The report, published in the *Journal of General Internal Medicine*, also found that 90 percent of doctors said they attend religious services at least occasionally.

“‘Physicians are more likely to describe themselves as “spiritual” as distinct from religious, whereas for the general population, spirituality and religion appear to be more tightly connected,’ the study says.

“The study is based on responses to questionnaires mailed in 2003. A previous survey showed about 83 percent of the general population believes in God.

“Dr. J. Edward Hill, president of the American Medical Association, said religion and medicine are completely compatible, as long as doctors do not force their own beliefs on patients.

“‘Belief in ‘a supreme being...is vitally important to physicians’ ability to take care of patients, particularly the end-of-life issues that we deal with so often,’ said Dr. Hill, a family physician from Tupelo, Miss.

“The study says doctors and patients are also likely to differ on relying upon God for help in coping with a major illness.

“‘While most patients will “look to God for strength, support and guidance,” most physicians will instead try to “make sense of the situation and decide what to do without relying on God,”’ it said.

“Religions among physicians are more varied than among the general population, the survey found. Although more than 80 percent of the U.S. population is Protestant or Catholic, 60 percent of doctors said they fall into those categories.

“Compared with the general population, more doctors were Jewish—14 percent vs. 2 percent; Hindu—5 percent vs. less than 1 percent; and Muslim—almost 3 percent vs. less than 1 percent.”

—*The Washington Times*, June 23, 2005, p. A 19

□ “The vice president of Virginia Theological Seminary in Alexandria will be among a team of seven Episcopal bishops and clergy in England today, making the case for homosexual clergy in the 70-million-member Anglican Communion.

“The Rev. Michael Battle, also the associate academic dean, will help present a document ‘To Set Our Hope on Christ’ during a 90-minute presentation to 78 members of the Anglican Consultative Council, which governs day-to-day Anglican affairs.

“Mr. Battle and professors Timothy Sedgwick and the Rev. Katherine Grieb were three of the six theologians who wrote the document.

“The involvement of three faculty members from the seminary—the only Episcopal seminary cited—stems from faculty involvement with national and international issues, said seminary spokeswoman Susan Shillinglaw.

“‘We just have a dynamic faculty here,’ she said.

“The seminary, founded in 1823, is considered middle-of-the-road theologically, she said. But it has been criticized by conservatives for having openly practicing homosexuals as teachers and students in recent years.

“It received a nod of appreciation from Presiding Episcopal Bishop Frank Griswold, who thanked the writers for producing the document, which will explain ‘how a person living in a same-gender union may be considered eligible to lead the flock of Christ.’”

—*The Washington Times*, June 21, 2005, p. A 3

□ “Jane Fonda celebrates the victories of feminists and the antiwar movement in her new book, *My Life So Far*. Miss Fonda presents herself as a leader, albeit an angry one, of both the antiwar and women’s liberation movements.

“From difficult childhood to unrepentant dowager, we observe Miss Fonda observing Miss Fonda through rose-tinted glasses. For those of my generation, who cherish the culture of our youth, the image is sometimes grotesque, as Miss Fonda relishes her liberation from the worldview earlier called virtue: honor, loyalty, generosity, modesty, and self-restraint.

“In the interests of full disclosure, I confess I am one stigmatized by Miss Fonda’s seditious libel during her triumphal tour of Hanoi. The juxtaposition of her self-image of triumphal liberation versus my revulsion by her narcissism and disloyalty calls attention to vastly different images of the liberated woman. The



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conflicting attitudes call into question mutually exclusive values. How do we account for the antagonistic interpretations of morality?

“The answer is in the eye of the beholder. I admit my views are those of a victim of Miss Fonda’s condemnations of fellow Americans who went in harm’s way to oppose communist aggression. My personal commitment to duty, honor and country conflicts with Miss Fonda’s beliefs.

“By her own admission, it is clear Miss Fonda has been a disloyal, intellectual lightweight, pro-communist feminist and an atheistic, apostate Christian. She glories in her liberation from virtue, from love of country, and from all we once regarded as the legacy of Western Civilization.

“Miss Fonda’s view contrasts totally with those who choose subordination of self-love to love of country, family and of God. Miss Fonda appears as the archetype of liberation, dramatically contrasted with the ideals of men and women in uniform, who willingly choose self-sacrifice for love’s sake.

“Most striking is Miss Fonda’s lack of repentance, though she regrets the bad PR over the anti-aircraft artillery scene in Hanoi that encouraged communist combatants at the expense of her fellow countrymen. No regrets is the message. Liberation uber alles. Do it all over again in a heartbeat—pacifism, hatred of America, support for our enemies, passion in celebrating passion, lust for hard cash, down with the unborn and the white male, and God reinterpreted in her own image and likeness.

“The antithesis of liberation is nurturing, a quality both men and women may possess, though the woman is naturally supe-

rior in this vital, sustaining virtue of civilization. The repudiation of maternal nurturing is at the root of liberation. And protection of maternal nurturing is the hallmark of great cultures. It was celebrated even by the warlike Spartans.

“War’s tragedy is it randomly destroys nurturing by quashing all feelings but anger, a condition the medical profession calls Post-Traumatic Stress Disorder (PTSD). Therefore, war attacks virtue at its most vulnerable spot. In this, it strikes at society’s heart.

“So what? Maybe we should think hard, as a society, about allowing our young women to take part in combat. This is not to say our women have failed. They have not. They have performed magnificently. Rather it is to protect our young from evils they cannot begin to fathom. And it is to preserve the virtues that sustain our way of life so mothers have the capacity to nurture, even when they return from war.

“If we ignore the problem, our young women could end up like Jane Fonda—liberated from the most noble of all virtues and possessed by anger that destroys our own flesh and blood.

“Jane Fonda will have done us all a service, if through her example we can recognize the danger to our culture from women’s liberation and the result of close combat—destruction of the capacity to nurture.

“I recommend Jane Fonda’s book as a testimony to the sterility of life beyond virtue.”

—Andrew P. O’Meara, Jr., *The Washington Times*, June 19, 2005, p. B5